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and not seldom is religious conviction, even when hysterically professed, abandoned when faithfulness to it demands material sacrifice. Mr. Henderson's chapters on the Marrow controversy and the Row heresy are among the best in his book. The Marrow men were of the salt of the earth, and Mr. Henderson's judgment of them is that of history. The Psalmist says: "I will sing of mercy and of judgment." Among the ultra-orthodox of the Marrow man's time the element of mercy in the song had less than justice done to it. It is a sad state of matters when either creeds or their defenders fail to represent the Lord as "very pitiful and of tender mercy." Macleod Campbell of Row was a notable saint, and it is worth while reading Mr. Henderson's book to renew acquaintance with him. Of the controversies connected with the names of Robertson Smith, Dods, and Bruce Mr. Henderson writes with sanity. His sympathies are with the party of progress; but he does not represent it as a virtue to be easily moved away from things that have been most certainly believed.

T. JOHNSTONE IRVING

NAPLES, ITALY

English Church History from the Death of Henry VII to the Death of Archbishop Parker. By REV. ALFRED PLUMMER. Edinburgh: T. & T. Clark; New York: Charles Scribner's Sons, 1905. Pp. xv + 194. \$1.

In the four lectures which make up this book the author shows very plainly where his sympathies lie. Unfortunately he permits his sympathies to prejudice his judgment of men and events. Professor Plummer is thoroughly devoted to the church of England, and argues for its continuity. From the events of this period it emerges as "simply the old church of England with its face washed, and dried (we may add) with a very rough towel."

The opening lecture presents an admirable account of the historical situation under Henry VIII. From this the author proceeds to a discussion of the steps leading to the break with Rome. Wolsey is described as "masterly;" "a courageous, open-minded, but thoroughly conservative reformer." Henry was "masterful" and determined to have ecclesiastical sanction for his marriage with Anne Boleyn. In Henry's resolute pursuit of this, Wolsey is thrown down, Cromwell is promoted, and the actual breach with Rome effected. As for Cromwell: "No English minister has ever so shamefully abused his power."

Consequent upon the rupture is the reform in ritual and doctrine.

This is not a sudden process, but, beginning in Henry's reign, it extends through the reigns of his three children. Full credit is given Cranmer for his share in molding the formularies of the church, though he is charged with lack of moral courage.

Henry sought to cling to the Roman doctrines while rejecting Roman jurisdiction. But that was an impossible compromise. "England must either go forward or go back. It must either give up Roman doctrine or it must return to its allegiance to Rome; and it did first one, and then the other, before making its final decision." Under Edward the reform in doctrine advanced too rapidly and radically. The incompetent administration of the Protectors, Somerset and Northumberland, one of whom was "unwise" and the other "selfish," so added to popular discontent that the accession of Mary was eagerly welcomed. "Under Mary, first the work of Edward was undone by readmitting Roman doctrine, and then the work of Henry by reaccepting the authority of the Roman See." But the reaction went too far, and the violent measures which accompanied it planted in the breasts of Englishmen a deep-seated hatred of popery. So we have in Edward's reign "the Protestant failure," and in Mary's reign "the Roman failure." In the discussion of the latter Gardiner and Bonner are made out to have been quite merciful and compassionate.

Under Elizabeth, who was "a perplexing mixture of gold and silver, iron and clay," the work of Edward was done over again. In her reign "the religious position of the English church took its final shape, that in which it remains in all essentials at the present time."

Many will dissent from Professor Plummer's judgments, and regret the scant courtesy shown to all opponents of the Establishment. But, for all that, he has given in these lectures a suggestive and thorough-going treatment of the period under review.

J. F. VICHERT

THE UNIVERSITY OF CHICAGO

The Church of Christ. By A LAYMAN. New York: Funk & Wagnalls Co., 1905. Pp. 336. \$1.

The growing desire for unity among Christians finds expression in this book, whose author is said to be "a distinguished layman of wide commercial and political experience." He hopes that a clear statement of the character of the church provided by Christ and his inspired apostles will be a means of uniting Christians of all sects into the perfect and final organization described in the New Testament.